THE BLESSING OF IVDAH

Explained, and applied to the preſent times, in a Sermon preached at S. *MARIES* OXFORD, *March* 27. 1644.

Being the Anniverſary of His Majeſties Inauguration to His Crowne.

Before ſome of the Lords, and the Honourable Members of the Houſe of Commons there aſſembled.

Wherein amongſt other things, is ſtrongly proved, that the King is immediately dependent from God, and receiveth not His power from the people.

By HENRY LESLIE Biſhop of *Downe*.

Publiſhed by Command of Authority.

And King David *ſent to* Zadok, *and to* Abiathar *the Prieſts, ſaying, Speak unto the Elders of* Iudah, *ſaying, Why are yee the laſt, to bring the King backe to his houſe.* 2 SAM. 19. 11.

OXFORD,
Printed by LEONARD LICHFIELD, Printer *to the Vniverſity*, 1644.

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DEUT. 33. 7.

And this is the bleſsing of Iudah: *and he ſaid, heare, Lord, the voyce of* Iudah, *and bring him vnto his People: Let his hands be ſufficient for him, and be thou an help to him from his enemies.*

THe firſt words of this Text, containe the Title, and ſtand as it were an Inſcription, written over the head of the Verſe: *And this is the bleſsing of Iudah*, touching which bleſſing three things are expreſſed. 1. *Quis*, the Perſon bleſſing, and that is *Moſes, And he ſaid.* 2. *Cui*, the Perſon to whom the bleſſing is given, is *Iudah.* 3. *Quid*, the bleſſing it ſelfe: it is a Prayer unto God for *Iudah*, conſiſting of foure Petitions: the firſt is, that God would heare the Prayer of *Iudah, Heare, Lord, the voyce of Iudah.* 2. That God would ſet *Iudah* as King over his People, and eſtabliſh a firme union betweene him and them; *And bring him unto his People.* 3. That he would grant him ſtrength and wealth: *Let his hands be ſufficient for him.* 4. That God would give him Victory in the day of Battle; *And be thou an helpe to him from his Enemies.*

The Perſon who bleſſeth is *Moſes, and he ſaid*: even he who is mentioned in the firſt verſe of this Chapter; *And this is the bleſſing wherewith Moſes the Man of God bleſſed the Children of Iſrael before his death.* The Apoſtle ſaith, *without all contradiction the leſſe is bleſſed of the greater*, Heb.7.7. which is to be underſtood of that bleſſing which is *ex authoritate*; for there is alſo a bleſſing *ex Devotione*, wherewith an inferiour may bleſſe his Superiour; a Subject doth bleſſe his Prince, and man doth bleſſe God in hearty devotion: But the bleſſing which is *ex authoritate*, commeth alwayes from the greater. And ſuch was *Moſes* his bleſſing, a bleſſing with authority; for he bleſſeth them in the name of the Lord, beginning his bleſſing after this manner; *The Lord came from Sinai, &c.verſ.2.* He bleſſeth the Sonnes of *Iacob*, in the name of the God of *Iacob*. And he had good authority to bleſſe in Gods name, if we doe but conſider what he was: *Moſes, the man of God*, verſ. 1. *The ſervant of the Lord*, Ioſh.1.1. *Gods choſen one*, Pſal.106.23. *Gods Secretary, who ſpake with God face to face*, Exod.33.11. *and ſaw him who is inviſible.* Heb.11.27. *Moſes the leader of Gods People out of Ægypt and his Law-giver*, as it is verſ.4. *Moſes commanded us a Law. Moſes a Prophet*, and the greateſt amongſt Prophets before Chriſt came: *Chap.*18.15. and not onely a Prophet, but *a King* alſo, as it is in the fifth verſe, *He was a King in Ieſurun.* In all theſe reſpects *Moſes* had good right to bleſſe, eſpecially before his death, it being the cuſtome of the Patriarches to bleſſe their Children on their death-bed.

The Partie bleſſed is *Iudah*. *Iudah* was the fourth ſonne of *Iacob*, unto whom by the forfeiture of *Ruben*, the birthright did deſcend; and in whoſe poſterity the Crowne was eſtabli-

eſtabliſhed, according to the prophecie of *Iacob*, *Iudah*, *Thou art he whom thy Brethren ſhall praiſe* —— *Thy Fathers Children ſhall bow downe before thee* —— *The Scepter ſhall not depart from Iudah*, Gen.49.8. and 10. And God himſelfe ſayes, *Iudah is my Law-giver*, Pſal.108.8. The like you have, 1.Chron.5.2. *Iudah prevailed above his Brethren, and of him came the chiefe rulers.* So *David* acknowledgeth, 1.Chron.28.4. *The Lord God of Iſrael choſe me before all the houſe of my Father to be King over Iſrael for ever, for he hath choſen Iudah to be the ruler.* And Pſal.78.67. *He refuſed the Tabernacle of Ioſeph, and choſe not the Tribe of Ephraim: But choſe the Tribe of Iudah.* *Iudah* in all their Battells had the Vanguard by Gods own direction, and was to go up firſt againſt the Enemy, as you will find, *Num.*11.3. *Chap.*10.14. *Iudg.*1.2. *Chap.*20.18. The firſt Iudge whom God raiſed to deliver the Children of *Iſrael*, was *Othoniel* of the Tribe of *Iudah*, *Iud.*3.9. And the firſt King, in whoſe line the Kingdome was eſtabliſhed, was of *Iudah*, and when the ten Tribes made defection after *Ieroboam*, there was none that followed the houſe of *David*, but the Tribe of *Iudah* onely, 1. *King.* 12.20. ſo that by Iudah here we ſhall underſtand the Kings Tribe, his Familie and Perſon too; for in the words following in my Text, he is diſtinguiſhed from his People, *introduc eum ad populum ſuum.*

In the third place we come unto the bleſſing it ſelfe, which is a prayer for Iudah: and indeed we can bleſſe no other wayes, but by praying God to bleſſe: our *Benedicere* is *bene-precari.* When God is ſaid to bleſſe us, his bleſſing is Operative, making us bleſſed indeed: when we are ſaid to bleſſe God, our bleſſing is Declarative, pronouncing him to be bleſſed: and when we bleſſe others,

our bleſſing is Optative, wiſhing bleſſedneſſe unto them. And yet this bleſſing of *Moſes*, is not onely a prayer, but alſo a prophecy, as was the bleſſing of *Iacob*, *Gen.*49.1. *And Iacob called unto his ſonnes, and ſaid, gather your ſelves together, that I may tell you that which ſhall befall you in the laſt dayes.* So *Moſes* here ſheweth unto them thoſe things, which ſhould befall them in the laſt dayes: that which he prayes for unto *Iudah*, he foretels ſhall happen unto him; namely, *that God ſhall heare his voice, bring him unto his people, make his hands ſufficient for him, and helpe him againſt his enemies.*

The firſt petition is, *Heare, Lord, the voice of Iudah*; that is, the prayer of *Iudah*, (as the *Chaldee* Paraphraſe tranſlates it.) But ſhall *Iudah* need to pray? Yes, *Iudah* ſignifies Confeſſion or Praiſe, and there is no man hath more need to call upon God, than Iudah hath; for the ſtrength of *Iudah* lyeth in his God. In this ſhort petition, three things are implied. 1. That *Iudah* ſhall be in diſtreſſe. 2. That in his diſtreſſe he ſhall utter his voice, and call upon God. 3. That God ſhall heare his prayer. Firſt, I ſay, *Iudah* ſhall be in diſtreſſe: for albeit he be exalted farre above the ranke of other men, yet is he not exempted from the common condition of mortals. *Ne-*
Dan. 2.33. *buchadnezzars* Image may teach us that the feet of every Empire are of clay; that is, very brittle. Kings are indeed the Treaſures of their people; but *Treaſures in earthen veſſels.* And therefore when God honours Kings
Pſal.82.6. with his own name, *I have ſaid yee are gods*: to ſhew that they are but gods of earth, he ſubjoynes; *but yee ſhall die like men.* And to the ſame purpoſe the ſon of *Syrach*, *Eccleſ.*10.10. *He who to day is a King, to morrow ſhall die.* So that even *Iudah* muſt confeſſe with *Solomons* wiſedome:

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I my ſelfe alſo am a mortall man, like to all, and the off-ſpring of him that was firſt made of the earth. And in my mothers wombe was faſhioned to be fleſh in the time of ten moneths, being compacted in blood of the ſeed of man, and of the pleaſure that came by ſleep. And when I was borne, I drew in the common aire, and fell upon the earth which is of like nature, and the firſt voice which I uttered was crying, as all others do. I was nurſed in ſwadling cloathes, and that with cares. For there is no King that had any other beginning of birth. Wiſdome. 7. 1. &c. The flatterers of *Alexander* would have him beleeve that he was the ſonne of *Iupiter*, and not of *Philip*; but being wounded in Battle, he was taught by experience that he was the mortall ſonne of a mortall Father, and ſo ſmiling upon his flatterers, he ſaid unto them, this blood ſeemeth to me not to be ἰχὼρ but αἷμα; that is, not like the ſtrong blood of God, but the blood of man. And as Kings are not exempted from mortality, ſo neither from cares nor croſſes, innumerable troubles and afflictions in this life. *David* was the firſt and beſt King of *Iudah*, and yet his life almoſt a perpetuall ſuffering: He was perſecuted by *Saul*, by his unnaturall ſonne *Abſolom*, by *Sheba*, by *Shimei*. He was even hunted like a Partridge from mountaine to mountaine, ſo that carrying his ſoule in his hand, he ſaid, *Verily, there is but a ſtep betwixt me and death.* And (which is the ſecond thing implyed in theſe words) *David* in his diſtreſſe called upon God, and cried unto him even out of the deepes, as we read often in the Pſalmes. So did *Abijah* againſt *Iſrael*. Notable is that prayer of *Aſa* going againſt the *Ethiopians*, *help us, O Lord our God, for we reſt on thee, and in thy name we goe againſt this multitude.* So *Iehoſophat*, going againſt the *Ammonites*; *Oh our God, wilt not thou judge them, we know not*

Pſal. 119. 109.

1. Sam. 20. 3.

2. Chron. 14. 11.

2. Chron. 20. 12.

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what to doe, but our eyes are towards thee. And the ſame *Ieho-ſophat*, being purſued hard by the Army of the *Syrians*, cryed unto the Lord, 1. *Kings*, 22. The like did *Hezekiah* againſt the *Aſſyrians*. 2. *Kings*, 19. and ſo will every good King, cry unto him who is the King of Kings. And, as it followeth, God will heare the prayer of *Iudah*. God heareth the prayers of all his ſervants, much more of *Iudah*, who is neareſt & deareſt unto him: he heard the voyce of *David*, as he profeſſeth often in the Pſalmes, *I cryed unto the Lord and he heard me.* So he heard *Abijah*, *Aſa*, *Ieho-ſophat*, *Hezekiah*, and the reſt: when *Moſes* hands were lifted up, *Iſrael* prevailed. And let it be our prayer, that God may ſtill heare the voyce of *Iudah*. This is the firſt part of the bleſſing, and containes more bleſſings then one, both that *Iudah* ſhould have the grace to call upon God, and that God ſhould have the mercy to heare the voyce of *Iudah*.

I come unto the ſecond Petition, which is the maine thing I intended, as being moſt proper for the ſervice of this day: *And bring him unto his people.* Where three things are implyed: 1. That *Iudah* hath a people, and ſo he muſt; for *Rex* and *Grex* are relatives: we may as eaſily imagine a head to ſubſiſt without a body, as a King without People. And it is *Populus* not *Turba*: not a confuſed Act. 9. Aſſembly like that of *Demetrius*; but an orderly People, ſubject to government. 2. That this People is his owne people, *Populus ſuus*: a people unto whom he hath right, and over whom he hath power: ſuch a people as do adheere unto him, ſerve him, and follow him as he goeth out and in before them. 3. That it is God who brings *Iudah* unto his people: in which words, Expoſitors have either found, or made ſome difficulty. I will not trouble

you

you with impertinent gloſſes; but labour to take up the full ſenſe of the words, in theſe three propoſitions. 1. Bring *Iudah* unto his Crown, and ſet him as King over his people. 2. If *Iudah* at any time be driven from his people, bring him back again unto them. 3. Eſtabliſh a firme union between *Iudah* and his people.

Firſt, I ſay, *Bring Iudah unto his People*; that is, bring him unto his Crowne, and ſet him upon his throne as King over his people. This is God's proper worke, the advancing of Kings. There hath been a writ of *Quo warranto* brought againſt Kings to know how and from whom they hold their authority, and this action formerly intended againſt them, is now more hotly purſued then ever before. The *Canoniſts*, and other Romiſh Paraſites, ſay, they hold their authority from the Pope, who is univerſall Monarch of the whole world, and all Kings but his deputies: this plea is caſt over the barre, and almoſt forſaken: but there is a worſe plea ſet on foote by the *Ieſuites*, and followed more eagerly by the rebellious *Schiſmatickes*, namely, that Kings receive their power from the people, and are advanced by them. But, I ſay, that Kings are neither from Pope nor People, becauſe God himſelfe ſaith *Per me, by me Kings Raigne*. Prov. 8. 15. He that ſpake that, is the uncreated wiſedome of God, the very ſame perſon of whom S. *Iohn* ſaith, *per ipſum omnia facta ſunt*. *Iohn*, 1. 3. So that unleſſe the *Pope* or the People made the world, they can neither make nor unmake Kings. To make this yet more evident, I will ſhew unto you, firſt, that the office of Kings, is not the invention of Man; but the ordinance of the Eternall wiſedome of God. And Secondly, that it is God who advanceth the perſon of the King unto that Office.

The office of Kings is not the invention of man, but the Ordinance of God, ſo called by the Apoſtle thrice with one breath, *Rom.* 13.1, 2. *For there is no power but of God. The powers that be, are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the Ordinance of God.* Where the Apoſtle ſpeakes not of Government in Generall, but of Kings in particular: for in the firſt verſe he calleth them *Higher powers*, ſuch as excell all others in dignity: now only theſe powers are ὑπερεχούσαι, higher, ſupream, or ſupereminent, which have none in earth above them. The Apoſtle ſpeakes of theſe powers which then were in the world, and particularly over the *Romanes*: but at that time there was no ſupreame power knowne, but onely the regall: and therefore certainly he ſpeakes particularly of Kings, and ſtileth them the ordinance of God. And yet I confeſſe that the equity of the Apoſtles reaſon, doth bind us by analogie to be ſubject unto other Governours, and to our ſpirituall rulers: but onely Kings are there ſpoken of in the Text. This I deſire may be obſerved, becauſe of a falſe principle that is laid, and taken for granted, namely, that Government in generall is the Ordinance of God, becauſe the edict of nature, for that men cannot live without ſociety, and no ſociety can be ſafe or durable, without Lawes, and Lawes are improfitable without Magiſtrates: but, (ſay they) the determination of the government, and the ſeverall kinds of it, whether by one, or by few, or by many, is the invention of men; ſo that Monarchy is no otherwiſe the ordinance of God, then is Democracie and Ariſtocracie. This is an unſure foundation which they lay: for the Apoſtle ſpeaking of Kings calls them the Ordinance of God, and St *Peter* requires ſubjection unto them, *For the Lords ſake*: and he knew

1. Pet. 2, 13.

knew of no other governours but ſuch as were ſent by the King, and in that reſpect to be obeyed. Yea in the whole volume of Gods Booke, there is not one word to commend, or that doth ſo much as favour, either Ariſtocracie or Democracie.

Here, if the time would permit me, and if ſo large a diſcourſe could be contained within the compaſſe of a Sermon, I would prove unto you, firſt, that the government of Kings, is *Ductu naturæ*, there being in all things a naturall propenſion unto the government of one. Secondly, that it is *Exemplo Divino*, it being the government which God eſtabliſhed over his owne People: he being their King, never derived the ſupreame power over them, immediatly from himſelfe, unto many, nor ſetled it in any body collective; but ſtill in the Perſon of one, and more then one ſucceſſively was never deſigned by God to be the Prince and Ruler of his People. Thirdly, that it is *Inſtitutione divinâ*: Almighty God did inſtitute the government of one in the Creation of mankind; for he made all mankind of one, that there might be (ſaith St *Chryſoſtome*) not a Democracie, but a Kingdome. If God had created at firſt more men then one, all theſe equally ſhould have had rule over their poſterity: but he created onely one, and in the Perſon of that one, he fixed a Soveraignty, not onely over the Beaſts of the field, but alſo over his Wife and Children, which before his death grew unto a great number, and proſpered even into a Kingdome. So that albeit *Adam* had continued in the State of innocency, there ſhould have been government, order and ſuperiority, as there is amongſt the Angells, and this had been the government of one: but if ſinne had never entred into the world, Democracie nor Ariſtocracie had never beene

Hom. 34. in 1. ad Corin. 13.

knowne: it was ſinne that gave occaſion to theſe governments; and it was the corruption of Monarchie that produced them in the world, or rather the perverſe and fickle diſpoſition of the People, who are impatient of ſubjection, prone to change, and deſirous of innovation; wherein they were ſtirred up too, by the inſtigation of ambitious men, who ſought to raiſe fortunes unto themſelves, (as they now doe) by changing of the government. That it is ſo, may evidently appeare by this, that we know the firſt originall of all Republickes; the firſt founders of them in *Greece*, and other parts where they were moſt ancient, are recorded in hiſtories. But there is none of thoſe hiſtories can tell us who were the firſt Kings, nor what was the very originall of Regall power. The reaſon is this, all popular governments came late, within the memory and knowledge of ancient writers; and their beginning could not but be obſerved, it being an innovation, and defection from the ancient and naturall way of government: but the firſt Kings were long before there were any writers, and it was not eaſie to obſerve the beginning of their power, becauſe it did naturally and inſenſibly flow from that power which was paternall. The power of a Father by the increaſe of his Family, his Children and Childrens Children multiplying, and many ſervants being bought and borne unto him, did grow unto the power of a King, and that *Ex vi juris naturæ*: when Fatherly authority could not reach them, in regard of their number and extent, nor command them, becauſe of their unruline ſſe; it inlarged it ſelfe into a Kingly power; and as by the law of nature, they did at firſt obey him as a Father and Maſter of the Family, ſo the People growing into a full body, and perfect community, that ſubjection was

continued,

continued, and they did obey him as a King. I could further ſhew unto you, that this government of Kings is of all other moſt ancient and univerſall; that it is moſt perfect, as carrying a reſemblance of the government of the whole World by one God; that it is beſt for order; beſt for Peace; beſt for ſtrength; beſt for ſtability and duration; and finally beſt for facility of adminiſtration. But I have preſſed theſe things formerly in another place; * and will not repeat them here, but proceed unto the next point, which is;

* In a Sermon before the King, which hereafter may be publiſhed in a full Treatiſe.

As the Office of Kings is from God, ſo the advancement of men unto that Office is from him: it is he who brings *Iudah* unto his people. We are told thrice by *Daniel* in one Chapter, *That the Kingdomes be Gods, and he giveth them to whomſoever he will.* And this is ſaid to be *Sententia vigilum, & ſermo ſanctorum.* So that they are neither holy, nor well awake, who hold the contrary. The ſame Prophet *Chap.2.20.* ſaith, *Bleſſed be the name of God for ever, for wiſedome and might are his: he changeth the times and the ſeaſons: he removeth Kings, and ſetteth up Kings: he giveth wiſedome and know ledge: he revealeth ſecret things.* Where the advancement of Kings is aſcribed unto God, no leſſe then infinite wiſdome & power, which are his Attributes incommunicable; and it is made as proper unto God, to ſet up Kings and remove Kings, as it is to change the times and ſeaſons, to give wiſedome and underſtanding, and to reveale ſecret things; which none but God onely can do. To this purpoſe ſpeak the reſt of the Prophets; *Iſay* ſaith, *The royall Diademe is in Gods hand, Chap.62.3. God ſets it upon his head,* ſaith *David, Pſal.21.3.* Their Scepter is his, and *Gods rod is in their*

Chap.4. verſ.24, 25,32.

*hand, Exod.*17.9. Their Thrones be Gods; *Solomon ſate upon the Throne of God,* 1.*Chron.*29.23. They have their commiſſion from God, *Ioh.*10.35. *He called them gods unto whom the word of God came*; that is, a commiſſion from God: the power which they exerciſe is Gods; ſo our Saviour acknowledged to *Pilate*, that *Power was given him from above:* but if he had received his power from the people, Chriſt ſhould have ſaid, *De ſubter*, not *De ſuper. The judgement which they execute is Gods*, ſaith *Moſes*, *Deut.*1.17. and they *iudge not for man, but for the Lord*, that is, in the Lords place; ſaith *Iehoſaphat* 2 *Chron.*19.6. They are Gods *Miniſters*, even διάκονοι, *Rom.*13.4. which is a name peculiar to Church-Officers, ſo termed, becauſe they are Gods Deputies or Lieutenants upon earth, appointed to procure not onely the temporall, but alſo the eternall happineſſe of the People, by planting and preſerving the true ſervice of God. This was acknowledged by Popes in ancient times; for Pope *Eleutherius* writing to *Lucius*, the firſt Chriſtian King in *Britaine*, termed him, Gods Vicar within his Kingdome; ſo did Pope *Anaſtaſius* ſtile *Anaſtaſius Cæſar*: but it is not my purpoſe at this time to ſpeake of the Kings Power in Cauſes Eccleſiaſticall, but onely to prove that they are advanced by God, and receive their power from him, for which I have yet a cloud of witneſſes to produce.

Ioh. 19. 11.

The making of a King is aſcribed to God, 1 *Kings* 3. 7. *And now, O Lord my God,* (ſaith *Solomon*) *thou haſt made thy ſervant King inſtead of David my father.* The providing of a King is aſcribed unto God, 1 *ſam.*16.1. *For I have provided me a King.* The ſetting up of a King belongeth unto God; for this *Moſes* prayed before his death, *Numb.*27.16. *Let the Lord, the God of the ſpirits of all*

all flesh, set a man over the congregation: where we shall do well to marke the stile which is given to God, *The God of the spirits of all flesh:* as he is the God of the spirits of all flesh, that is, of the soules of all men; so is he the God who sets a man over the Congregation; now God is the Authour of the soule of man immediately by creation and infusion, albeit an humane act do intervene; so is he the Authour of regall power immediately, though some humane acts do intervene to the investing of the King with that power. So God after *Moses* death set *Iosua* over the Congregation, and all that succeeded him in that charge; *Samuel* said of *Saul, Behold the Lord hath set a king over you,* 1.*Sam.*12.13. where he useth the same phrase which is used of Christ and of his kingdome, *Psal.*2.6. *I have set my king upon my holy hill of Sion.* We know that no man had a hand in constituting Christ King over his Church; so the advancement of *Saul,* was not from men, but from God. And least you should thinke, that this was peculiar unto the Kings of the *Iewes,* who were Gods owne People, and he their King in a speciall manner: I must shew unto you, that all other Kings, as well as they, are advanced by God. He anointed *Hazael* to be King over *Syria,* 1 *Kings* 19.15. He gave unto *Cyrus* all the kingdomes of the earth, as he himselfe confesseth, 2.*Chron.*36.23. *Ezra* 1.2. As God gave these kingdomes to *Cyrus,* so before he had given them unto *Nebuchadnezzar,* as the Lord himselfe testifieth, *Ier.*27.6. *And now have I given all these lands into the hand of Nebuchadnezzar, &c.* And *Ezech.*29.19. *Behold,* I *will give the land of Ægypt unto Nebuchadnezzar. Nebuchadnezzar* not knowing so much was turned to converse with beasts, untill he had learned this lesson, that he had received the kingdome,

kingdome, dominion, and power from God, *Dan.*4. Kings in Scripture are called Gods Kings, and the Lord's Anointed; *Christi Domini*, and *Christi eius* above twenty times; but we no where reade *Christi Populi*, nor *Christi Pontifices*; to shew that they are dependent from none, but from God onely; and that stile is given unto Heathen Kings, as well as to the Kings of *Iudah*, as namely unto *Cyrus*, *Isay* 45.1. Yea, that all Kings are advanced by God, and receive their power from him, is fully declared by God in that message which he sent to the Kings of *Edom*, *Moab*, *Ammon*, *Tyrus*, and *Zidon*, by the hand of the messengers; *Thus saith the Lord of hosts, the God of Israel, thus shall yee say unto your Masters; I have made the earth, the man, and the beast that are upon the ground, by my great power, and by my out-stretched arme, and have given it unto whom it seemed meet unto me*, Ier.27. *vers.*3,4,5. The son of *Syrach* speaketh universally of all Kings, *Ecclus.*17. 17. *In the division of the Nations of the whole earth, he set a ruler over every People.* He saith not, that he set Rulers, but a Ruler; for God did not institute a Democracy, nor Aristocracy, but a Monarchy; and it was not the People who set a Ruler over them, but God set a Ruler over the People; and this was universall, over every People, in the division of the Nations of the whole earth; onely *Israel* is excepted, whom God reserved to be under his own immediate command, as it followeth in that Text; *But Israel is the Lords portion.* In a word, it is God that giveth Kings, that chooseth them, that anoints them, that adopts them, that exalts them; we have them all in the *Psalme* 89. And therefore *Solomons* wisedome exhorts Kings after this manner, *Chap.*6.1. *Heare, O yee Kings, understand yee that be Iudges of the ends of the earth; give*

care

eare you that rule the People: — for power is given you of the Lord, and Soveraignty from the higheſt. By all theſe teſtimonies which I have produced, it will appeare, that there is no truth more fully, more clearly revealed in Scripture, then this, that Kings are from God, receive their power from him; and neither from the Pope nor from the People.

This was the Divinity of the Primitive Church, for at leaſt eight hundred yeares. *Tertullian* ſaith, *Inde eſt imperator, unde & homo antequam imperator: inde poteſtas illi, unde & ſpiritus.* And before him, *Irenaus, Cujus juſſu homines naſcuntur, hujus juſſu & Reges conſtituuntur.* Now it is certaine that Kings, as men, are created by God, receive their breath from him, (neither from the Pope nor from the People:) as by Gods appointment they are borne, ſo by his appointment they raigne. S^t *Auſtin* ſpeaketh fully to this purpoſe in many places; ſo doth St *Gregorie* and the reſt of the Fathers. Let this ſuffice, that it was never heard of in the Church of Chriſt, that the people had any power to diſpoſe of the Kings Crowne, before *Pope Zacharie*: when the French were reſolved to dethrone *Childericke*, and to ſet up *Pipin* in his place, they ſent to the Pope to be reſolved touching the lawfulneſſe of that act, and he like a bad Divine, gave them an advice to their owne mind, that they might doe it, for that the People have power to make him King who manageth the affaires of the Kingdome. Such a Papall determination, and a worſe too, is given by *Buquanan, Populo jus eſt, ut imperium cui velit deferat:* He hath now many followers, and it is a wonder to ſee, how that theſe men who profeſſe that they will baniſh all Popery, root and branch, are yet drawing in Popery by head and ſhoulders; for I know no

In Apologetico.

Lib. 5. adver. Hæreſ.

Eginhart. in Princip. hiſtori.

De jure Regni. P. 15.

point of doctrine, which can with better reaſon be termed Popery, then that which had a Pope for the firſt author of it, and which in it ſelfe is ſo falſe, as being contrary unto the Scriptures, to the doctrine of the ancient Church, and even contrary to the confeſſion of many of the wiſeſt amongſt the Heathen: for *Homer* tearmes Kings, the ſons and off-ſpring of *Iupiter*, ſo doth *Callimachus*, and the wiſe *Tacitus* ſaith, *Principes imperium à Deo habent.* Therefore ſome Emperors did ſtamp't their Coine, with an hand comming out of the Clouds, holding a Crowne, and ſetting it on their heads, and accordingly did ſtile themſelves διοστεφεῖς, Crowned by God.

Anal. Lib. 3.

And yet for all this the Ieſuites and Puritanes pretend that the Scripture is for them, becauſe forſooth, *Deut.* 17. 15. the conſtitution of a King ſeemes to be left unto the People: *Conſtitues eum Regem ſuper te, thou ſhalt ſet him King over thee, whom the Lord thy God ſhall chooſe.* So the chooſing of the King is aſcribed unto the people. 1. *Sam.* 8.18. *And ye ſhall cry out in that day, becauſe of your King which ye have choſen:* the like is Chap. 12.13. *Behold the King whom ye have choſen.* The making of the King is aſcribed unto the People. 1. *Sam.* 11.15. *And all the People went to Gilgall, and there they made Saul King before the Lord.* The anointing of the King is aſcribed unto the People. 2. *Sam.* 2.4. *And the men of Iudah came to Hebron and there they anointed David King over the houſe of Iudah.* And Chap. 5.3. *So all the Elders of Iſraell came to the King to Hebron:* —— *and they anointed David King over Iſrael.* So it is ſaid of *Solomon.* 1. *Chron.* 29. 22. *And they made Solomon King the ſecond time, and anointed him unto the Lord.* Of *Reboboam.* 1. *Kings.* 12.1. *All Iſraell were come to Sechem to make him King.* Of *Ioaſh.* 2. *Kings.* 11.12.

11.12. That when *Iehojada* had ſhewed unto the Captaines and the Guard, the Kings Sonne and put the Crowne upon him, and given him the teſtimony, *that they made him King, and anointid him.* Of *Azariah*, 2. Kings. 14.21. *And all the People of Iudah took Azariah, and made him King inſtead of his Father Amaziah.* Of *Joſiah*, when his Father *Ammon* was ſlaine. 2.Kings.21. 24. *And the People of the Land made Ioſiah his ſonne King in his ſtead.* Of *Iehoahaz*, 2.Kings.23.30. *And the People of the Land took Iehoahaz the ſonne of Ioſiah, and anointed him, and made him King in his Fathers ſtead.* And yet for all this, it is certaine, that the conſtituting, the chooſing, the making, the anointing of the King, did not properly belong unto the people: For in that place, *Deut.*17.15. the choice of the King is plainly reſerved unto God: *Thou ſhalt in any wiſe ſet him* King *over thee, whom the Lord thy God ſhall chooſe.* And ſo God did chooſe *Saul* firſt, as *Samuell* told them, 1. Sam. 12.13. *The Lord hath ſet a King over you.* God deſigned him unto *Samuel*, commanded him to anoint him, without the conſent or privity of the People, he cauſed the lot to fall upon him: and therefore albeit it be ſaid, that the People went to *Gilgall*, and there made *Saul* King; yet we know that *Saul* was King before that, choſen at *Mizpech* by the Lord, as *Samuel* ſaith, 1.Sam.10.24. *See ye him whom the Lord hath choſen:* he was there publiquely acknowledged and received with acclamations: *And all the People ſhouted, and ſaid God ſave the King: ibid.* The men alſo whoſe hearts God had touched, went with him and gave him preſents, *verſ.* 26,27. He had alſo done the Office of a King, raiſing Armes, and fighting againſt their Enemies, Chap.11.4. So that, that act of the People in *Gilgall*, of making him

King, was onely a renewing of the Kingdome, as *Samuel* tearmes it in the words going before, *Let us go to Gilgall, and renew the Kingdome there*: verſ. 14. They did renew it, by a ſolemne inauguration. And when God had rejected *Saul* for his diſobedience, it is manifeſt that he onely did chooſe *David*, and eſtabliſh the Kingdome in his line: no man did contribute any thing to his advancement; for if *Samuel* might have had his will, *Eliab* had been King and not *David*. So God chooſe *Solomon* among all the Sons of *David* to ſucceed him, as *David* tells us, 1. *Chron.* 28. 5. *And of all my ſonnes, he hath choſen* Solomon *my ſonne, to ſit upon the throne of the Kingdome*: and when *David* was upon his death bed, and all the People, together with *Abiathar* the High-Prieſt, and *Joab* the Generall of the Army, had ſet their eyes upon *Adoniah* to make him King, *David* commanded *Zadocke* the Prieſt, and *Nathan* the Prophet, to anoint *Solomon* King. 1. King. 1. 34. All the reſt ſucceeded by the right of inheritance. God having now ſetled the Crowne in his line; inſomuch that albeit it be ſaid, that all *Iſraell* went to *Sechem* to make *Rehoboam* King; yet in the words immediately going before, we read, that *Solomon ſlept with his Fathers, and Rehoboam his ſonne raigned in his ſtead.* 1. King. 11. 43. So that *Rehoboam* raigned, before the People went to *Sechem* to make him King. And therefore the conſtituting, chooſing, making, anointing of the King, which is aſcribed unto the People, muſt be underſtood onely of their Solemne Declaration, and acceptation of their King: otherwiſe the Scripture ſhall be contrary unto it ſelfe, which we may not in any wiſe admit. That this is the true meaning of theſe phraſes, may further appeare, becauſe, as the People are ſaid to make *Saul* King, ſo *Samuel* is ſaid to make him King.

King. 1 *Sam.*12.1. *And Samuel ſaid unto all Iſrael, behold, I have hearkened unto your voice in all that you ſaid unto me, and have made a King over you.* Now it is certain, that *Samuel* did nothing, but onely powred a box of oyle upon him, by Gods direction; yet for performing of that Ceremony, he is ſaid to make him King; ſo the People, for performing another part of the ſolemnity, are ſaid to make him King. Again, as the People are ſaid to make the King, ſo they are ſaid to anoint him; they anointed *David* in *Hebron*; they anointed *Solomon* unto the Lord: we know it never belonged unto the People to anoint; that Office was ever performed by Prieſt or Prophet; yet are the People ſaid to anoint the King, becauſe they were preſent when he was anointed, did concurre to make up the ſolemnity, teſtifying their approbation of that act. And as they are ſaid to anoint the King, ſo are they ſaid to anoint the Prieſt, 1 *Chron.*29.22. *They anointed Solomon unto the Lord to be the chiefe governour, and Zadock to be Prieſt.* No man can ſay that the People had any power to anoint or make a Prieſt, *For no man taketh upon him this honour, but he that is called of God, as was Aaron*; God having called *Aaron* to that high Miniſtration, ſettled the Prieſthood in his Line, ſo that afterward they did ſucceed by Birth-right: ſo that albeit the People are ſaid to anoint *Zadock* to be Prieſt; yet they did no more but receive him being anointed, and acknowledge his juſt Right and Title unto the Prieſthood. As they anointed the Prieſt, ſo they anointed the King; and in that ſenſe, that they are ſaid to anoint the King, in the ſame ſenſe, and in no other, are they ſaid to make the King; becauſe of their publique acknowledgement of his Right and Title. This ſenſe is not unuſuall in Scripture, for the Apoſtle ſaith, *The Saints ſhall iudge the world*: now the Saints

Heb.5.4.

1 Cor.6.2.

Saints cannot be said to judge the world, in any other sense, but because they shall approve of the righteous sentence pronounced by Christ; as the Saints judge the world, so do the people make the King, namely, in regard of their declaration, approbation, and acceptation.

To make this yet more evident, and that all men may see what power, or rather, what no power, the People have in making of a King, we shall distinguish three things, which in themselves are distinct; the designation of the person to be King; the collation of the regall power; and the solemne declaration, and signification of his power, place, and dignity. This last belongs unto the People; but it is onely a ceremony, of no absolute necessity: for we know that *Iehu* being anointed by a Prophet, in a most secret manner, immediately took upon him the Office of a King, without ever craving any further consent or approbation from the People. And I pray you what solemnity was used at the Coronation of King *Iames* in *Scotland*? for he was crowned in the cradle, and by a People who had profanely banished all manner of ceremonies. I know it is very meet that there should be a solemnity used at the Kings Coronation; but it is onely a Ceremony, and such a Ceremony as doth not any thing, onely it declareth what is done; the King was King before it, as much as he is after it; onely by it he is declared to be, what he was before, and what he should have been still, though he had not been so declared: for you must thinke, that the People at the Coronation have no power to reject or refuse him, who is the lawfull Heire of the Crown; he claimes no Title from his Coronation, but from his Birth-right. When *Watson* and *Clerke* conspired against King *Iames*, in the beginning of his Reigne here, at their Arraignment, they

a. King. 9.

they pleaded it was no Treaſon, becauſe the King was not Crowned, but the learned Iudges told them, that in *England* there is no *inter-regnum*, for the King never dieth, and that the Coronation is but a Ceremony, to ſhew the King unto the People. The time was, when the Pope was maſter of the Ceremony, the Emperours being crowned by him; and as he was maſter of the Ceremony, he did claime to be maſter of the ſubſtance too, and that they held their Crowne of him; but the Emperours were not ſo ſimple, as to believe that; for we reade that Pope *Adrian* having written unto the Emperour *Frederick*, That he had willingly beſtowed upon him, the royall Crowne of the Empire; and the Emperour being offended at the Popes ſawcineſſe, the Pope corrected himſelfe in his ſecond Letters, after this manner; *I wrote that I willingly beſtowed upon you the royall Crowne, meaning onely, that I ſet it upon your head, or Crowned you with it.* So that from this Ceremony of the Coronation, or publique Inauguration, no claime will grow, either to the Pope, or to the People, to diſpoſe of the Kings Crowne.

In the next place we are to conſider of the deſignation of the Perſon to be King, and to whom that belongeth. The deſignation of the Perſon to be King over the *Iewes*, God reſerved unto himſelfe, ſaying, *Thou ſhalt in any wiſe ſet him King over thee whom the Lord thy God ſhalt chooſe.* And the People knew this very well; otherwiſe, when they were in that mad fit, to have a King over them, like other Nations, the Lord their God being their King, even in regard of immediate adminiſtration; it is not likely that they would have gone to *Samuel*, and deſired him to give them a King; but as their fathers in the wilderneſſe called one another, ſaying, *Let us make us a guide* Num. 14. 4.

guide to bring us backe into Ægypt. So would they have ſaid, Let us make us a King, that we may be like unto other Nations; yet they did not ſo, but went unto *Samuel*, that he, as a Prophet and Interpreter of Gods will, might do that which they knew they themſelves could not do. That the Kings of the *Iewes* were of Gods owne choice is acknowledged not onely by the Ieſuits, but alſo by *Buquanan*; but they thinke that other kings are not ſo; and it cannot be denied, but that in elective kingdomes, the deſignation of the perſon is by the People; and ſo we finde that ſome kings have been choſen by the Senate, others by the Souldiers, others by the body of the People, others by Lots, & ſome have made themſelves kings by force, hewing out a way to the Throne by the Sword; and yet in all theſe actions, God is the Pilot and ſupreme Directer, men are onely inſtruments and ſecondary agents. If a King be choſen by voyces, we know that God hath the hearts of all men in his hand, and inclines them which way they ſhall give their voice: if a King be choſen by Lots, *Solomon* tells us, *The lot is caſt into the lap, but the whole diſpoſing thereof is of the Lord:* if a King come in by Conqueſt, we are told by *David*, by *Solomon*, by *Iehoſaphat*, *That it is neither ſword nor bow, it is neither chariot nor horſe, it is neither multitude nor valour of an hoſt will ſerve; but that the battaile is Gods, and he giveth the victory.* But when a King comes to his Crown by lawfull Succeſſion, as here with us, I do not ſee what the People can pretend; for it is God who gives children, he makes heires, as in a private family, ſo in a kingdome, and it is his bleſſing that doth perpetuate that happy Line. So that, which way ſoever a King comes to his Crowne, we muſt confeſſe with the Fathers of the Councell

Prov. 16. 73.
Pſal. 44.6. & 20.7.
Prov. 21. 31.
2. Chron. 20. 15.

Councell of *Paris*, *Non actu, non voto, neque brachio fortitudinis humanæ, sed occulto judicio dispositionis divinæ, regnum confertur terrenum.* An earthly Crowne is not obtained by any humane act or endeavour, nor by the arme of flesh, but by the secret disposing of the over-ruling providence of God. Lib. c. 5.

In the last place, we shall consider of the collation of regall power; and certainly that is from none, but from God, even where the Person of the King is designed by man; for all power of Rule is Gods, and none but he can give it; he onely can say unto kings, *Ego dixi, dii estis*; but if the People gave them their power, then they might say, *Nos diximus, dii estis*; and if they should say so, I am sure it were no better than blasphemy. It is therefore a damnable doctrine of the Iesuits, taken up by the Puritans, (who out-stripe the Iesuits in all treasonable doctrines and practises) that God gives the power of rule first unto the community, and that this power is in the body of the people immediately, as in its proper subject, and that by them it is transferred unto the King, yet so as they habitually retain it in themselves, and in some cases may actually resume it. They are the words of *Bellarmine*, out of *Navar* and *Almayn*. This is a fond imagination, which hath no ground either in Scripture or in Nature. There is no revelation to propound it as a doctrine to be believed; for the Scripture teacheth us, that Kings are from God, receive their power from him; there is not one word in all the Scripture, that doth so much as imply, that the power is first given unto the people, and by them unto the King; but the contrary may be easily concluded from holy Writ; for if this Iesuiticall doctrine were true, I do not see how God could say, *Per me Reges regnant;* Psal. 82. 6.

gnant; he ſhould rather have ſaid, *A me, & per Populum Reges regnant*; for the particle *per* denotates the inſtrument and immediate cauſe: neither do I ſee how the Apoſtle could ſay, *There is no power but of God*, which implies as much, as that all power, namely, ſupreme power (whereof onely he ſpeakes) is from God onely; and if it be from God onely, it is not from the People, nor from God, *mediante Populo*. *Paræus* was no good friend of Kings, & for that juſtly cenſured by this famous Univerſity, yet he reſolves that propoſition after this manner, into a double univerſall affirmation; *Non eſt poteſtas, niſi à Deo, id eſt, omnis poteſtas eſt à ſolo Deo*; he ſtiles the King, the Miniſter of God; but if his power were immediately given him by the People, he ſhould rather be ſtiled *Miniſter Populi*, as being their Miniſter immediately, and Gods onely mediately. Nor could Kings be ſaid to judge in Gods place, if the power whereby they judge be given them by the People, and that onely in truſt. As this treaſonable doctrine has no warrant in Scripture, ſo neither hath it any ground in Nature; for naturall reaſon doth onely dictate, that it is of neceſſity that the multitude be ruled; naturall reaſon doth convince and compell men to conſent to be governed by ſome; but there is nothing in Nature that doth prove that the People have this power in themſelves; but reaſon teacheth us the contrary; for the power of life, and death, belongs unto Soveraignty, by the Law of Nature, and by Gods own inſtitution, *Gen. 9. 6. Who ſo ſhedeth mans blood, by man ſhall his blood be ſhed*, now we know, no man hath this power over himſelfe; therefore the learned *Spalatto* ſaith well, *Populus eſt naturaliter regibilis, non rectivus*. Nature inclines the People to be ruled, not to rule: the People were

Oſtenſio errorſ ſwar. 6. 3. S. 12.

were never inveſted with ſoveraigne power, and therefore howſoever the King be ſometimes choſen by them, and alwayes inaugured by them; yet his power, his commiſſion is not from them, but from God: for it is a maxime in the Law, *Nemo plus iuris in alium transferre poteſt, quàm ipſe habet.* The people cannot transferre unto the King that power which they never had. Man did receive from God immediatly power and dominion over the beaſts of the field; and can we then imagine, that the more noble command which a King hath over his Subjects, ſhould be given him any otherwiſe, then from God immediately? The Ieſuites acknowledge that in a Democracy, they who have the ſupreame power, receive it immediatly from God, and ſhall we not think that it is ſo alſo in a Monarchy? If this Doctrine of the Ieſuites were true, then would it follow, that Democracy is by the Law of nature; Monarchy and Ariſtocracy, only by poſitive humane Law: ſo ſhall God be the author and inſtitutor of that Government, which by all wiſe men is acknowledged to be the worſt and moſt imperfect. That which miſled the firſt authors of this opinion, (the *Pariſian* Doctors) was, that they did not diſtinguiſh between the diſignation of the Perſon, and the collation of the Power; but thought that the one act is included in the other; and yet in the Eccleſiaſticall power, they can diſtinguiſh theſe two; for they will acknowledge that the deſignation of a perſon to be a Biſhop, is by man, and yet he receives his Epiſcopall power immediatly from God; as *Mathias* did receive his Apoſtleſhip from God, being propounded by the Diſciples, and choſen by lots. Now there is no reaſon in the world, but that they ſhould acknowledge the ſame of the regall power, that, albeit the perſon who

is to be King, be designed by man, yet he receives his power and Commission from God immediately; And then the people do not so much apply the power unto the person, as the person unto the power; even as if a man should goe into a darke Cell, and there amongst many looking-glasses, choose one, bring it out, and set it before the light of the sunne, whereby it becommeth resplendent; that man cannot be said to apply the light of the sunne unto the glasse, but to apply the glasse unto the light of the sunne: even so when the people designes a person to be their King, they cannot be said to apply the Regall Power unto the person, but the person unto the power; For they having designed the person, God immediatly gives him the power. This was signified by the anoynting of Kings; for they were not anoynted by a *Prætor*, nor by a Captain of the Army, nor by an Officer of State, who yet had been the fittest person to convey a power from the people unto the King; but the King was alwaies anoynted by Priest or Prophet, to shew that the power given by that anoynting was from God only; for Priests are appoynted to Minister in things pertaining to God. Again, the Oyle wherewith they were anoynted, was not bought from Merchants or Apothecaries, but brought out of the sanctuary, compounded by Gods own direction, and therefore holy Oyle, to signifie that the power given by that anoynting is sacred too, such as the King did receive, not from *Millo* (a place of secular assemblies) but from Mount *Sion*. In all Christian Kingdomes, it hath been a custome at the Coronation of a King, to set the Crown upon the Altar, and from thence to take it and set it upon his head, to shew that power is given him of the Lord, and Soveraignty from the most High. And so much all Kings doe professe, stiling themselves

themſelves in their Writs, *Dei Gratiâ*; but now Ieſuits and Puritants will teach them to change their ſtile, and for *Dei Gratiâ*, to write *Favore populi*. From all this that I have ſaid, I may ſafely conclude, that Kings are from God, receive their power from him onely, and are no way dependant from the people. Now if God give them their authority, if it be God onely who puts them in Commiſſion; then it is onely God who can turne them out: for in Law, Inſtitution and Deſtitution belong both to one, are both done by the ſame power. And therefore for people, even the whole repreſentative body of the Kingdome, to take upon them, to depoſe their King, or to diſpoſe of theſe things, that are his, is a ſacrilegious uſurping of Gods prerogative, who onely is King of Kings, and Lord of Lords: he removeth Kings, and ſetteth up Kings: he only *brings Iudah unto his people*, and he onely can take *Iudah* from his people.

And now to returne to my text: you have yet heard but the firſt part of the meaning of theſe words, *bring him unto his People*, that is, ſet him as King over his people. In the next place, I will ſhew you, that the words will beare a further ſenſe, namely, that if *Iudah* at any time be driven from his people, it would pleaſe God to bring him backe unto them againe: So *Tremelius* reads it, *Reduc eum ad populum Suum*. It was *Davids* caſe; he was baniſhed from his kingdome by his unnaturall Sonne *Abſolom*; for the treaſon was ſo great, that he was forced to flye from *Ieruſalem* with his familie, and the Prieſts: (for the Prieſts did ſuffer in that Rebellion with their King, as they doe at this day) & after a time God brought him back again in peace, according to that truſt which he put in God in his greateſt diſtreſſe: for when he com-

manded *Zadock* to carry back againe the Arke unto *Ieru-*
2. Sam. 15. 25. *ſalem*, he ſaid, *if I ſhall find favour in the eyes of the Lord, he will bring me againe, and ſhew me both it, and his habitation.*

In the laſt place, to make up the full ſenſe of the words, I ſay, *Moſes* prayeth that God would eſtabliſh a firme union betweene *Iudah* and his People: this is indeed to bring the King unto his People, and his People unto him, wherein conſiſts the ſafety and ſecurity of a Kingdome: for unity is the perfection of all things: *Concordiâ res parvæ creſcunt, diſcordiâ maximæ dilabuntur:* without concord Peace cannot continue, Warre cannot proſper. In the naturall body, the Spirit holds the members together; if they be ſeparated and divided one from another, the Spirit cannot animate them, as we are taught by *Ezechiels* viſion of ſcattered bones, which were to be revived: firſt the bones came together, every bone to his bone, then the ſinewes grew and knit them, after the fleſh and skin covered them; and when they were thus united, and not before, he called for the Spirit from the foure winds, to enter into them, and give them life. It is ſo in the body Politicke, if the members be ſeparated and divided amongſt themſelves, and from their head, there is little life in that Kingdome: *for every Kingdome divided againſt it ſelfe is brought to deſolation: and every City and houſe divided againſt it ſelfe, ſhall not ſtand.* Unity is that which both makes and preſerves a Citie; for *Civitas eſt civium vnitas. Pleto* ſaith this is the ſtrength of the Republicke; *Rempub. facit firmiſſimam Civium inter ſe concordia & conſenſus. Ageſilaus* being aſked a reaſon, why the Citie of *Sparta* was not walled about, he pointed at the Citizens all in their armour, and well agreeing among themſelves,

Saluſt.

Ezech. 37. 7, 9.

Math. 12. 25.

Lib. 3. de repub.

ſelves, *Loe theſe be the walls of our Citie*, ſaith he, ſignifying thereby, that Cities and Kingdomes, are not ſafer by any wallsand Bull-warkes, then by the mutuall conſent and concord of the Citizens. The *Pſalmiſt* commends *Ieruſalem* for her unity, *Ieruſalem is builded as a Citie that is compact together, whither the Tribes goup, the Tribes of the Lord.* And therefore he exhorts us to pray for her Peace: *Pray for the Peace of Ieruſalem, they ſhall proſper that love thee. Silurus* taught his ſons what great ſtrength is in unity, by delivering unto them a bundle of arrowes which no man was able to breake, while they were faſt bound up together; but being taken aſunder it was an eaſie matter to breake them, one by one, wherein he taught his ſons by the light of nature, that leſſon which the *Pſalmiſt* hath taught us by the Spirit of God, *Behold how good, and how pleaſant it is for brethren to dwell together in unity, &c.* And as it is in the body naturall and politicke: So it is likewiſe in Chriſts myſticall body, the Church. Vnleſſe there be an union of the members amongſt themſelves, there can be no union of the members with the head. The Church is not *Babel* but *Ieruſalem*. It is not a number of ſtragling ſheepe, but a Communion of Saints. A flock united under one ſhepheard, *having but one Lord, one Faith, one Baptiſme, one God and Father of all; yea and but one heart too.* Thus were the Diſciples prepared for the receiving of the holy Ghoſt. *They were all ὁμοθυμαδὸν, with one accord in one place.* And afterwards it is noted of the company of Beleevers, that when they prayed, they prayed altogether: when they heard the word they heard altogether: when they brake bread, they did it altogether. It was the legacie that Chriſt left in his laſt will, to his Diſciples, *Peace I leave with you, my peace I give unto you,*

Plut. in Apoph. Lacon.

Pſal. 122. 3. 4.

Pſal. 133. 1.

Epheſ. 4. 5.

Act. 4. 32.

Act. 2. 1.

Act. 4. 24.

Act. 8. 6.

Act. 2. 46.

Ioh. 14. 27.

not

not as the world giveth, give I unto you. But who ſo conſiders, what little Peace is now amongſt us, may juſtly ſuſpect, that Chriſts will is not proved, his legacie is not paid. And indeed it is our owne fault, who have driven Peace from us: we were weary of our Peace, and loathed it as the *Iſraelites* did their Manna, ſo that it is no wonder we have loſt it. And yet it is certaine that unity is neceſſary for all ſocieties, eſpecially unity betweene the King and his Subjects, as being that which preſerves Peace, both in Church and Common-wealth. And this union is from God: It is he who brings *Iudah* unto his people, and his people unto him: for God is the author of Peace, and lover of concord: (as the Church hath taught us to pray) he maketh men to dwell together in one houſe, to ſpeake the ſame thing, and to be all of one mind. In ſuch God doth delight; *For in* Salem *is his tabernacle*: In *Salem*, that is, where Peace is; for ſo the Fathers read it, *In pace factus eſt locus ejus.* But where diviſion and diſcord is, there God can have no Tabernacle. And therefore the Brethren of the Separation, in their preſent Schiſme and Rebellion, are not lead by the Spirit of God, who is love it ſelfe; *but by the luſts of the fleſh, ingendring hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings.* Theſe as they are not *Iudahs* People, ſo neither are they Gods.

Pſal. 76. 2.

Galath. 5. 20.

I have now done with my Text; (for the time will not permit me to ſpeake of the other two Petitions) but the Service of this day, and your expectation, doe require that I ſay ſomething by way of application. *This day was this Scripture fulfilled in your eares*; for upon this day, full nineteene yeares agoe, Almightie God brought *Iudah* unto his people: he ſet our gracious Soveraigne that now is,

Luk. 4. 21.

upon

upon the throne of his Father, which unto us was no ſmall bleſſing, if we had knowne our owne happineſſe. For to have a King, though he be none of the beſt, is a great bleſſing unto a Land: *Moſes* tells us, that unleſſe God ſet a man over the Congregation, which may goe out and in before them; the Congregation of the Lord will be as Sheep without a Sheepheard. And we are often told in the Book of *Iudges*, that *when there was no King in Iſrael, every man did that which was right in his owne eyes.* Experience alſo hath taught all men, that tyrannie is nothing ſo bad, as Anarchie. *Saul* was no good King, yet his advancement was counted a great favour unto the people; for of it *Samuel* ſaid, *Conſider how great things the Lord hath done for you.* By his government they reaped divers benefits; for he ſaved them often from their Enemies: *Saul did ſlay his Thouſands*: he deſtroyed the Sorcerers out of the Land: he gave them Fields and Vineyards, he made them Captaines over Thouſands and over Hundreds: inſomuch that after his death, *David* aſcribed all their wealth unto him, ſaying, *Ye daughters of Iſraell, weep for Saul which cloathed you in ſcarlet, with pleaſures, and hanged Ornaments of gold upon your apparell.* Such benefits came by the government of a Tyrant: but when they had no King at all, all manner of evill did enſue. Whence came it, that the People in the wildernesſe, did worſhip the golden Calfe, but that *Moſes* their Prince and keeper of Religion, was abſent, and *Aaron* the Prieſt was too weake to withſtand the importunity of the People? and whence was it, that a little after they were ſeated in the land of promiſe, the ſtate of Religion became ſo corrupt; and all manner of iniquity ſo to abound, that it is often ſaid in the book of *Iudges*, *the Children of Iſrael did wickedly in the ſight*

Num. 27. 16, 17.

1. Sam. 12. 24.

1. Sam. 18. 7. C. 28. 9. C. 22. 7.

2. Sam. 9. 24.

of the lord? the cauſe appeareth plainly in the text: *Ioſhua* their godly Prince was dead, and either they had no cheif Governor, or at leaſt not one armed with ſufficient power to reſtrain them; for it is ſaid, *they would not obey their Iudges, but went a whoring after other Gods.* So it came to paſſe that every man did what ſeemed good in his owne eyes. And ſo it will ever be, when there is not authority ſtrong enough to controule our unruly deſires: therefore the want of a King is threatned as the greateſt of judgments, *Hoſ.* 3. 4. *the children of Iſraell ſhall abide many daies without a King, and without a Prince, and without a Sacrifice.* Certainly theſe were miſerable dayes, in which there were neither juſtice, nor religion. But if there be a King ſet upon the throne of power, his feare will reſtrain the wicked, as *Solomon* ſaith, *Prov.* 20. 8. *A king that ſitteth in the throne of judgment, cheſeth away all evill with his eyes.* And verſ. 26. *A wiſe king ſcattereth the wicked, and cauſeth the wheele to turne over them.* So that upon the King depends the ſafety of the people: and therefore in the book of *Iudges* the cheife governor whom God raiſed up, is ſtill called a Saviour, becauſe by him, God did procure the Salvation of the people. The Scripture uſeth this as a motive to pray for the King, *Pſ.* 20. 10. *Lord ſave thou the King*: then followeth the reaſon, *he anſwer us in the day we call.* (For that I take to be the true reading of the text.) In the *Pſ.* 144. at the 10. verſ. there is a thankſgiving for the deliverance of Kings: *it is he that giveth deliverance to Kings*: at the 11. verſ. there is a prayer for King *Davids* ſafety; *Reſcue me and deliver me from the hand of ſtrange children*, and in the verſes following, he ſheweth what great good commeth unto all from his ſafety; *that our ſonnes may be as Plants: —— Our daughters as the corner ſtones: ——*

Iud. 2. 17.

that

that our garners may be full &c. Eight temporall blessings they be in all, yea, that which is above all the rest, is added in the conclusion, *Blessed are the people whose God is Iehova:* for even that too, that the Lord be our God, that the true religion and worship of God be preserved amongst us, doth in a great part, depend upon the King. But some will say though these blessings come by such a King as *David*, and we are to pray for him, yet not for every King? yes, for every King: the *Iewes* in captivity were commanded to pray for the King of *Babel*: and St *Paul* at that time when Kings were none of the best, injoyned us to pray for them, and the reason which he useth, sheweth, that upon their safety doth depend the safety of the people. Therefore for Kings, *that under them we may lead a peaceable life in all Godlinesse and honesty:* as if he should say, if the King be safe, the peace will be safe; by peace commeth the knowledge of God, from the knowledge of God, a Godly and honest life. 1. Tim. 2. 1, 2.

Thus, to have a King is a blessing unto a Land; but to have a good King, is the greatest blessing which God can vouchsafe unto a Kingdome. And such a King hath God given us, *He hath not dealt so with any other Nation*, nor yet with this Nation, at other times: When God set him over us, it might have been said of *England*, as the Queen of *Sheba* said of *Israel*, when *Solomon* was King: *Because the Lord loved Israel, therefore made he him King, to doe Iudgement and Iustice.* 1. Kings, 10. 9. Here I need not to feare the aspersion of flattery; for he who flatters the King, can expect no reward; there is indeed on the other side, a reward for Traitors and Libellors, and therefore flatterers now speak against the King, not for him, they blaspheam the Lord and his anoynted. And truth never stands more in

need of an advocate, then when it is ſpoken againſt. Give me leave therefore, out of the duty which I owe unto this day, to make ſome acknowledgement, of thoſe manifold graces, wherewith God hath indued His Majeſty and therein bleſſed us: and I ſhall intreat you in the phraſe of *Philo*, to behold the image of a great mountain in a ſmall ring: to conceive the worth of a good King in the narrow words of an unskilfull ſpeaker; for I freely confeſſe, the mercies of God beſtowed on us, in and by him, are higher and greater then I can meaſure. Turn over all your Chronicles, and tell me, what King was there ever in this Land, ſo free from vice, ſo eminent for vertue, whoſe life was ſo Religious and exemplary, as His? *Plinie* ſaith, there be three vertues which eſpecially commend a Prince, namely, Piety, Temperance, and Meekneſſe: and I believe, that theſe are hardly to be found in a more eminent meaſure, in any man living, then in Him. His Piety is ſeen in His frequenr acts of devotion, and great reverence in Gods worſhip, which I wiſh were recommended unto all His Subjects, as a patterne for imitation. His Temperance is ſuch as may be in ſome ſort compared with that of the ancient Philoſophers. And this is no ſmale bleſſing unto the Land; for ſaith *Salomon*, *bleſſed art thou, O Land, when thy King is the ſonne of Nobles, and thy Princes eat in due ſeaſon, for ſtrength and not for drunkeneſſe*. His Meekneſſe, mercy, and clemency, is ſo great, that his greateſt enemies, and moſt perfidious Traytors, do not diſpaire of his pardon. I ſhould come farre ſhort, if I ſhould only apply unto him the commendation of *Auguſtus*,

Quo nihil immenſus mitius orbis habet.

He goes farre beyond that, and hath learned the hardeſt leſſon in Chriſtianity, not only to forgive his enemies,

Paneg.

Eccles. 10. 17.

but

but alſo, to render good for evill. Vntò theſe I might adde, His great Iuſtice and Integrity, which is ſuch, that He may make *Samuels* teſtament, and ſay, *witneſſe againſt me before the Lord:* — *whome have I defrauded? whom have I oppreſſed? or of whoſe hand have I received any bribe to blinde mine eyes?* 1.Sam. 12. 3. Surely when God gave us ſuch a King, as he Crowned him with a Crown of Gold, ſo he Crowned us with a Garland of Peace; every man did ſitt under his own vine, and did eate the fruit of his own laboures; Religion and Iuſtice did flouriſh; there was great plenty in the Land; there was no leading into captivity, no complaining in our ſtreets.

But alas! we did not know our owne happineſſe; but were weary of his government, as the *Iſraelites* were of *Samuels*, ſo that for a long time he hath been driven from his People. But it may be now, we will learne to prize the bleſſing of a good King, *Carendo magis quàm fruendo*, by the miſeries which we have endured, ſince he was driven from his people. Since our gracious Soveraigne hath been kept in Wardſhip, under Tutors and Governors; theſe *Ægyptian* taskmaiſters, have not only uſurped the rights of his Crown; but with more then *Spaniſh* cruelty, Tyrannized over the Goods, Lives and Liberties of the Subjects; yea, and over their Conſciencies too, forceing men to forſweare themſelves, and to forſake the true Religion wherein they were bred. The time was when there was no King in *Iſrael*, and theſe were very bad dayes; *for in theſe dayes every man did that which was good in his owne eyes.* Iud. 17. In theſe dayes *Micha* made him an Image, ſet up a new Religion, and got him a Chaplaine for the purpoſe: In theſe dayes, the men of *Dan*, did rob, kill, and burn: In theſe dayes the men of *Gibeah* raviſhed a Woman, a Le- Iud. 18. Iud. 19.

vites wife, and that unto death. And the cenſure which the holy Ghoſt paſſeth upon all theſe facts, is this, *In theſe dayes there was no King in Iſrael, but every man did that which was right in his owne eyes.* Almighty God, becauſe of our ſinnes, and eſpecially, for not acknowledging the bleſſing of a good and peaceable King, hath cauſed theſe dayes to returne upon us. There are many *Michas*, who will have a new Religion by themſelves; for one image which *Micha* made, they have ſet up an hundred fond imaginations, ſo that they have already more Religions in *London*, then ever was in *Amſterdam*. Others kill, burne, and ſpoile, a thouſand times more, then the men of *Dan* did. Women alſo are raviſhed, and much more wrong done to the Levites now, then that which was done by the men of *Gibeah*. So that one would think, that even *in theſe dayes there is no King in Iſrael.* Yet (praiſed be God) we have a King, the beſt of Kings, of whom I may truely ſay, as a late Hiſtorian ſaith of *Henry* 6th (againſt whom there was ſuch a Treaſonable combination, as is againſt our King) *That he hath no fault, but that he is too good to live amongſt ſuch Subjects.* But for all this every man doth what is right in his own eyes; becauſe the ſonnes of *Belial* have riſen up againſt him, and taken from him that power whereby he ſhould controule the wickedneſſe of men, and *execute vengeance on him that doth evill.* And a King who is thus robbed of his power, *beareth the ſword in vaine*, which ought not to be, if we may beleive the Apoſtle, or if you will take *Solomons* word for it, who ſaith, *Where the word of a King is, there is power, and who ſhall ſay unto him, what doeſt thou?* If *Solomon* did live now, he needed not to aske that queſtion, *Who ſhall ſay unto the King, what doeſt thou?* For now every one queſtions the King for his doings,

Speed. Pag. 856.

Rom. 13. 4.

Eccleſ. 8. 4.

doings, they charge him with many things which he never did, & accuſe him even for theſe things which he did aright: with theſe men the Kings word hath no power, and ſo with them he is no King. The ſame *Solomon* amongſt the three or four *comely things, that order well their going*; reckoneth as the cheife, in the laſt place, *A King againſt whom there is no riſing up.* If a King who is ſo powerfull, that againſt him there is no riſing up, be a comely thing; then certainly, to take Power from a King, and to riſe up againſt him, is a thing very uncomely. But it may be the *Cloſe Committee* is wiſer then *Solomon*, and they thinke it comely and decent, to curbe a King, to keep Him in bondage, to riſe up againſt him, and to take all Power from him: howſoever I beleeve *Solomon*, and I know, that to deale thus with a King, is not onely uncomely but moſt unjuſt and impious. It is unjuſtice to rob any man of his right; much more to rob a King, whom God hath priviledged, and exempted from humane touch. When there was onely a conſpiracy intended againſt *Henry* the 3d, the Traitor was put to moſt cruell death; and the hiſtorian ſaith it was well done, for that a Traitor is guilty of homicide, of parricide, of Chriſticide, nay of Deicide. And long before, *Tully* ſaid, that in puniſhing Treaſon, no Iudge can be too cruell. We read of a great King, who going in his Barge, his Crowne fell into the water: the Barge-man ſwumme after it, and having recovered it, put it on his head, onely that he might have the uſe of his hands to ſwimme unto the Barge: the King gave him a Talent of ſilver for ſaving it, but cut off his head for wearing it. What then ſhould be done to theſe Traitors, who forceably uſurp the Kings Crowne, and all rights of Majeſty? they grant Commiſſions, place and diſplace Officers,

Prov. 30. 29. 31.

Speed. 616.

Niceph. Greg.

cers, have made them a new Seale, poſſeſſed the Kings Revenues, Caſtles, Ships, raiſed Armes, preſſed the Kings Subjects to fight againſt Himſelfe, given away a great part of the Land to Srangers, to aſſiſt them; and indeed they have done whatſoever belongeth unto the King to doe, and a great deale more. And they weare the Kings Crowne, not as the Bargeman did, to ſave it for him; but to deprive him, and his, of it for ever. Theſe traiterous attempts contriv ed in Hell, have brought ſuch miſerable Calamities upon our Kingdomes, as would miniſter occaſion and matter to write a new book of *Lamentations*: for the Land is filled with blood and uncivill Warres; the Church with Schiſme, confuſion, and prophanation of Gods worſhip, the Cities with poverty and want; every houſe with ſkrikes and lamentations for their dead; the grave with bodies; and hell with ſoules. And all this ſince *Judah* was driven from his people, by this moſt horrid, groundleſſe, and unnaturall Rebellion.

I am not able to expreſſe in lively colours, the horrible deformitie of this Rebellion: that will require a better pen, and the beſt will come ſhort and want words to deſcribe it. Onely this I will ſay, that all the Rebellions that ever were ſince the fall of *Adam*, cannot match it. And yet our Kings caſe in ſome ſort, is like unto *Davids*. *David* was the beſt of Kings; yet he found more thornes in his Crowne, then *Achab* did; for it pleaſed God, that he might humble *David*, and every way fit him for his ſervice; to traine him up in the Schoole of afflictions.

2. Sam. 15. 2. Sam. 16. Firſt, his unnaturall ſonne *Abſolom*, under the colour of a vow, cauſed a great Rebellion againſt him: then *Shimei* curſed and reviled him, calling him, *a man of blood*: after this there fell out a difference betweene the men of *Iſraell*, and

and the men of *Iudah*, about the bringing of the King home to his houſe: whereupon *Sheba* (in whoſe heart Treaſon had long lurked) took an opportunity to blow a Trumpet to Rebellion, ſaying, *we have no part in David, neither have we inheritance in the ſon of Ieſſe.* Such hath been the lot of our moſt gracious Soveraigne: firſt many unnaturall *Abſoloms* in the Kingdome of *Scotland*, pretending a vow, (which they called a Covenant with God, but was indeed a Covenant againſt the Lord, and againſt his Anointed) raiſed great Forces againſt him: when he was thus weakned, many a wicked *Shimei* in this Kingdome, reviled his government as impious and tyrannicall. In the meane time there ariſeth a difference amongſt the Nobles and Commons, touching the eſtabliſhing of the Kingdome: (a thing called *Militia*, but hath proved *Malitia*) this gave the hint to many a *Sheba*, firſt in *Ireland*, and preſently after in *England* and *Scotland*, to blow the Trumpet to Rebellion, ſaying, we have no part in *David*, nor Inheritance in the ſon of *Iames*. As God hath made His Majeſty like *David* in ſuffering, ſo may he make him like in overcomming. *David* at laſt was victorious, his end peaceable and glorious: all his Enemies were put to ſhame and confuſion. *Abſolom* was brought to his deſerved end, *Shimei*, though reprived for a time, yet his hoary head was brought downe to the grave with blood: *Sheba* had his head throwen over the wall. *Even ſo let all thine Enemies periſh, O Lord:* but upon the Kings head let his Crowne flouriſh. 2. Sam. 19.

2. Sam. 20. 1.

That the Kings Enemies be ſubdued, and he brought back againe unto his houſe, as *David* was, and ſet upon his throne, muſt be your ſpeciall care. Give me leave therefore to exhort you in the words of my Text, *heare the*

voyce of Iudah, and bring him unto his People. I told you before that this blessing is not onely a Prayer, but also a Prophesie: he foretells that God will heare the voyce of *Iudah*, and bring him unto his People. Now you must thinke, that God ordinarily worketh by meanes; and it is by you he will relieve *Iudah*, and to that effect doth even at this time call for your helpe. And therefore that which *Moses* powred out as a Prayer unto God, give me leave to present as a Petition unto you, who are the Princes of *Iudah*: that you will be pleased now to heare the voyce of *Iudah*, to bring him unto his People, to make his hands sufficient for him, and to help him against his Enemies. And first, heare the voyce of *Iudah*: for now *Iudah* utters his voyce unto you, crying, as *Moses* did, *who is on the Lords side, let him come unto me.* Now it will be knowne whether you be the People of *Iudah*: for as Christ discerned his Sheep by this marke, *my Sheep heare my voyce*: so by this same marke, may *Iudah* discerne his people. And think it not strange that I should presume to exhort you unto this dutie: for when *David*, after his banishment, was to returne, he appointed the Priests to speake unto the People to bring him home: *and King David sent to Zadock and Abiathar the Priests, saying, speak unto the Elders of Iudah, and say, why are ye the last to bring the King back unto his house?* and when *Zadock* had thus spoken, it is said, *he bowed the heart of all the men of Iudah, even as the heart of one man.* I wish my speech could be so powerfull with you: for never was there so great need of help to bring the King back unto his house as now; in regard that at this time many of his People have rebelliously withdrawne themselves from him, and risen up in Armes against him, not like those two hundred men, who followed

Exod. 32. 26.

Iohn. 10. 27.

2. Sam. 19. 11.

Vers. 14.

lowed *Abſolom* in the ſimplicity of their hearts; but like *Sheba* with malice, and obſtinate reſolution againſt the King. They refuſe all offers of Peace made by our gracious Soveraigne, whereof you are witneſſes. They demand as hard conditions of Peace from us, as *Nahaſh* did from *Iabeſh-Gilead*. 1. *Sam.* 11. 2. He would grant them no Peace, but upon condition, that he might thruſt out all their right eyes: Theſe men will grant no Peace unto the King and Kingdome, but upon that condition that they may be allowed to thruſt out both our eyes, the eye of Learning, and the eye of Religion. So that the King may ſay with *David*, *My ſoule hath long dwelt with him that hateth Peace: I am for Peace; but when I ſpeake, they are for Warre.* I can beſt compare them (though it be hard to find any to match them in villanie) with that Rebellious rout of the Iewes, who called themſelves *Zelators*, they under colour of fighting for Religion and Libertie, Rebelled againſt *Cæſar*: and when *Veſpaſian*, Lievtenant Generall to *Nero*, who was ſent to ſuppreſſe them, offered them all termes of Peace, by the mouth of *Ioſephus*; they would not heare of it. *Titus* ſo much pitied them, that he earneſtly entreated them to accept of Peace, and ſave themſelves from deſtruction; but they ſcorned him, railed at him, and endeavoured from the walls to kill him; yet that mild Prince, ſeeing the number of their ſlaine, did lift up his eyes to Heaven, and ſay, *'Tis well knowne to thee, O Lord of Heaven, that I am not the cauſe of theſe evills, for I deſired to be at Peace with them oftner then once, but the Seditious evermore would nothing but Warre, Warre.* I am ſure our King may make the like Proteſtation. And that you may ſee in how many things, our Rebells doe reſemble them, I will note ſome other

2. Sam. 15. 11.

Pſal. 120. 6, 7.

Ioſeph. de bell. Iud. L. 4. C. 5. & L. 7.

paſſages out of the hiſtory: They hated Peace ſo much, that it was death to move for it, yea, they killed one, onely for praying God to ſend Peace and concord amongſt them. Howſoever in their Rebellion, they pretended the Lords Cauſe, and that they fought for the Law and Religion of their God, which the Romanes had no purpoſe to debarre them of; yet there was no Religion in their hearts; for they chooſed for their Chieftaines, the grand Captaines of wickedneſſe; they committed cruelties and outrages of all ſorts; they invited to come unto them, whoſoever deſired to be rid of his Maſter, or deſired to be revenged on him who had done him wrong, or who could not abide to be ruled by any, or who had ſhed blood, or was in debt and danger of the Law, or who was diſpoſed to robbe, ſteale, murder, and eate and drinke freely at other mens coſt. (And is it not ſo now with our Zelots?) They had their lying Prophets, who incouraged the People to ſtand out in Rebellion: (yet certainly neither ſo many, nor ſo impudent as there are now at *London.*) They made one *Pavi* the ſonne of *Peniel* a Carter, (as good as a Coach-man) *high-Prieſt*: for ſaies the ſtory, *they held the Prieſthood and ſervice of God, but as gaudie toyes.* (The like eſteeme have our Zelots of the Miniſtrie, Liturgie, and adminiſtration of the Sacraments.) They accuſed ſuch as were rich, to be friends to *Cæſar*, and to have an intent to betray the City to *Veſpaſian*, and ſo (to uſe the phraſe of this age,) they pronounced them *Malignants*, and plundered them of all their goods. Theſe goodly *Zelators* (I had almoſt ſaid *Puritans*) at laſt ſet the Temple on fire, (as our Zelots have ſet the Church of God on fire, and defaced many materiall Temples) and brought utter ruine upon themſelves, with the death of a million

million of men. Some of them escaped unto *Alexandria*, and there causing commotions for recovering their liberty were apprehended, to the number of six hundred; whose obstinacy (saies *Iosephus*) was to be admired: for they endured all the torments that could be devised, rather then they would acknowledge *Cæsar* to be their Lord. L. 7. de Bell. Iud. cap. 29.

They were not, they could not be more obstinate and spitefull against *Cæsar*, then are the Rebells now against their gratious, and Native King; and therefore the greater zeal, courage, and resolution, will be required in you to bring the King back unto his house. When *David* was to return after his flight from *Absolom*, the people did strive who should be most forward to bring him back, and the men of *Israel* did hotly expostulate with the men of *Iudah*, for preventing them in the honour of that service. I wish the like forwardnesse in you, that in this you strive, to *bring Iudah unto his people*; and in nothing else: for if you should be divided in other things, and every man have his own ends, and several waies, there will be little hope of any good to be done. I told you in the explication, that to *bring Iudah unto his people*, imports an union betweene him and his people: and now I shall adde only this, that where there is a fracture and a breach, (as there is now a great one) there is no way to salve it, and to bring *Iudah* back again unto his people, except that you, who adhere unto *Iudah*, be united amongst your selves. Consider therefore, I beseech you, that there is no strength in divided forces, as *Menenius Agrippa*, sheweth in an oration to the people of *Rome*, by a parable of the Members of a mans body disagreeing amongst themselves. Consider likewise that it was division which gave the *Romans* advantage against the Ancient *Brittons*: *Nec enim aliud* (saith 2. Sam 19. 41. &c. Liv. L. 2.

In vit. Agric. Tacitus) *adverſus validiſſimas gentes pro nobis utilius, quam, quod in commune non conſulunt, rarus ad propulſandum commune periculum convent us: ita dum ſinguli pugnant, uniuerſi vincuntur.* and ſpecially conſider how the enemies of *Iudah* in both Kingdomes are united amongſt themſelves, united with the bond of an Oath, or rather a Covenant of perjury. So that I may ſay, as it is Pſal 2.2,3. in the Pſalm, *The rulers take counſell together againſt the Lord, and againſt his anoynted:* (therefore againſt the Lord, becauſe againſt his anoynted) *Saying, let us break their bands aſunder.* What bands? why, all the bands of Allegiance. The like we read, Pſal. 83. *They have taken craftie counſell againſt thy People, and conſulted againſt thy hidden ones ----- they have conſulted together with one conſent; they are confederate againſt thee. The tabernacles of Edom and the Iſhmaelites; of Moab, and the Hagarens: Geball and Ammon, and Amalek, the Philiſtines with the in-* In Pſa. 140. *habitants of Tyre. Aſſur alſo is joyned with them.* Here is an unity in evill, which St *Hilary* will not have called union, but combination. S^t *Baſil* cals it *Concors odium* unity in hatred. However, I wish that in the poynt of agreement, we may even follow their example; (albeit it be ſtrange, that any Preſident of Peace ſhould come from Schiſmaticks) and that we may be as firmly united for *Iudah*, as they are againſt him; for there is moſt need of unity againſt united forces. Put away therefore all diviſive motions, and look unto the Weal-publique, and not every man to his own particular ends. And truly ſuch is my hope of you, that you will deſerve the commendation of Ezra. 3.9. the ſonnes of *Iudah*, when they went about the rebuilding of the temple; of whom it is ſaid, *Et filij Iudah quaſi vir unus:* that you will be like the children of *Iſrael*, going againſt the Tribe of *Benjamin*; for of them it is ſaid; *And all the*

the people aroſe as one man; and againe, *So all the men of Iſrael aroſe againſt the City, knit together as one man.* And that you will imitate the men of *Iudah*, when *Hezekiah* appoynted the Paſſeover to be kept: it is ſaid, *Alſo in Iudah the hand of God was to give them one heart to do the commandment of the King.* I confeſſe that in this, your forwardneſſe hath prevented me, and given me occaſion to bleſſe God for you, and I ſhall do it in the words of *Deborah, Praiſe the Lord for the avenging of Iſrael, when the people willingly offered themſelves. My heart is towards the governours of Iſrael, that offered themſelves willingly among the people.* It is ſaid, 1. *Chron.* 12. 18. *Then the ſpirit came upon Amaſa, and he ſaid, thine are we, O David, and on thy ſide thou ſonne of Ieſſe: Peace, Peace be unto thee, and to thy helpers; for the Lord thy God helpeth thee.* Such a ſpirit God hath ſent upon you, and if you continue to be thus affected, it will be an eaſie matter to bring *Iudah* unto his people. Yea, God Almighty helpeth him, as he did *David*; he hath begun to bring him unto his people, and to ſet him upon his throne; he hath made his enemies to fly before him. As this day requireth from us a thankfull comemoration of his Majeſties firſt Inauguration unto his Crown: ſo God hath given us a freſh occaſion to praiſe him on this day, for that great victory which he hath lately given unto his Majeſties Forces, againſt the Rebells. This ſhould be unto us an earneſt, that God in his own time will perfect that work which he hath begun, and, *Give great deliverances unto the King, and ſhew mercy unto his Anoynted.* In the mean time I ſhall pray, *That God would remember our* David *in all his Troubles; that* he would *reſcue him and deliver him out of the hands of ſtrange children: that his arme may ſtrengthen him, ſo that the*

Iudg. 20. 8. 11.

2. Chron. 30. 12.

Iudg. 5. 2. 9. 2. 9.

At Newarke.

Pſal. 18. 51. Pſa. 132. 1. Pſa. 134. 11.

Pſal. 89. 21, 22, 23. Pſal. 83. 11, 12, 13. *the ſonne of wickedneſſe do not afflict him: that he would beat down his foes before his face, and plague them that hate him. Make their Nobles like Oreb, and like Zeeb; yea all their Princes as Zebah, and as Zelmunah: Who ſaid, let us take to our ſelves the houſes of God in poſſeſſion. O my God, make them like a wheele, and as the ſtubble before the wind.* Make them like a wheele, ſaith the Prophet; you know a wheele is made to turne round, ſo will God make all their devices turne *Round* in their *Heads*; he will bring the Counſells of *Achitophel* to nothing, and ſcatter the people that delight in War, ſo that their ſword ſhall be ſheathed in their own ſides. *But he will give ſtrength unto his King, and exalt the horne of his anoynted.* And unto his people he will yet give the bleſſing of Peace: which Almighty God of his infinite mercy grant, &c.

2. Sam. 2. 10.

FINIS.